THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you*" (MATT. 7 : 7).

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SALVATION IMPLIES AND EMBODIES KNOWLEDGE BASED ON TRUTH.

(*Concluded from page 807.*)

AFTER all is not testimony stronger than deduction. In deduction we may err; but when we have the knowledge within us, that is independent of analysis and deduction, we feel that we do really know.

While I would refrain from all invidious comparisons, I desire to ask any of our friends present who are not members of the Church of Jesus Christ of Latter-day Saints: are you able to say that you know, actually know for yourself, every one of you, that the church to which you belong is the Church of Jesus Christ? I don't ask you to affirm it and defend your affirmation in debate, but put the question to yourself. Do you know it? And I will not press you as to the way by which you came to your present knowledge or lack of knowledge upon the matter. But are you prepared so to testify? Do you think that it is deception in the hearts of these hundreds and hundreds of thousands of Latter-day Saints, gathered from all lands and climes, who will tell you, with all the fervor of their being that they know that Jesus is the Christ, the Son of the living God, that this is His Church restored to earth in this dispensation and established through the instrumentality of the Prophet Joseph Smith?

A revelation came to Joseph Smith and we know it. My great desire this moment as I speak to you is that the Lord shall bear testimony in your hearts, through his Spirit, as to whether what I say is true or false. The actual testimony of divine truth is ineffaceable. Once received it can never be entirely rooted out. Oh, it may be neglected, it may be allowed to wither and to wilt, it may seemingly die down well nigh to the roots, but it is there, and every one who has received it will find that he can't get

away from it, that in fleeing into the desert it will be with him, that in going to the uttermost part of the earth it will be a part of his being. Beyond the grave it will be his, for it is no bodily possession, but verily it becomes an attribute of the immortal soul, and it shall abide.

I stood once in a great mint, one of the largest mints of our country. I was a privileged visitor, being one of a small company belonging to a scientific organization then holding sessions in the city. We were given some liberty in our visit. It so happened that upon that day all the machinery of the mint was engaged, in one division I should say, in the coining of ten dollar gold pieces. We watched the process with interest. The gold ingots were cut accurately and each piece weighed, and each part of the ingot was then put through the first rolling machine, and it came out as a slab. The narrow slab was then put through another set of rollers and it came out as a long thick ribbon. It was then put through another set of rollers of different adjustment, and under such treatment it came out as a yet longer and much thinner ribbon, precisely of the thickness of the coin to be. The ribbon was then fed through the cutting machine and with great accuracy the disks or blanks were stamped out. Each one was trimmed.

I held in my hand a piece of gold of the exact shape so far as outline and contour of the edges was concerned, the exact shape of a ten dollar gold piece. It weighed just as much as a ten dollar gold piece. It was intrinsically worth ten dollars, but it was not yet a piece that would pass current. It was a blank prepared for the stamp, but only a blank. If it had been put into circulation no man would have taken it as worth ten dollars unless he had had opportunity to weigh it and to have it tested to see whether it was really gold and what the degree of fineness, or richness was. But then came another process. These disks were fed through a tube, each one passing in turn into the proper place upon the under plate, which we will call the anvil; and then the upper plate, at the end of a rod, which I compared to a giant finger, came down under tremendous pressure. The evidence of pressure was not plainly to be seen. That upper finger seemed simply to touch, to me lightly touch, the plain disk of gold, and lo, the yellow disk passed out stamped, stamped as the law requires. The gold piece, the very piece that a few minutes before I had held in my hand as a blank, now rested in my palm a coin, a coin of the Nation, requiring no more weighing, no more testing, no more assaying, for the testimony of the Nation was behind it, that it was what it professed to be, that it was worth its face value. As I turned away I thought: This gold will never forget the touch; though the sharpness of the medallion impress may wear away in part, figuratively speaking it will endure, and the gold piece will not forget the touch that made it a coin.

Ah, my friends, there are many honest hearts comparable to the blank disks to-day. Some of them perhaps are well prepared, waiting for the touch, and the touch shall come, and then they shall find that they are stamped, and they will not get rid of the impress. It is theirs, an enduring testimony that they are in very truth what they profess to be. If there be anyone whose name is upon the rolls of the Church of Jesus Christ of Latter-day Saints who has not that assuring knowledge, I venture to say, and I say it respectfully, he is a Latter-day Saint in name only. He should not rest until he has secured the imprint; not rest until he can speak for himself.

But how can it be gained? In the simplest way. The Lord laid down the rule of his day; speaking of himself as doing his Father's work and his own, he said in effect: "If you will do what my Father requires you to do, then you shall know for yourself, every one of you, whether what I say is of myself or of God."

Could there be a fairer proposition? Could there be an easier means of determination? And so speaks the Lord unto the people through the mouths of his servants and through the word of Scripture to-day. Do the thing that is required and you shall then know for yourself. You shall not depend upon your neighbor but you shall have that knowledge of your own. It shall be given you without the interposition of any middle man. It shall come to you, and you shall be able to speak for yourself.

That testimony once given you is yours. You can't give it away. You can't get rid of it. There are some things in this world, given of God, that we cannot impart, cannot dispossess ourselves of, liberal though we may be.

How many a man who perhaps through effort and study and sacrifice has become learned in a profession, would like, if he could, to give part of his skill to somebody else, bequeath it, perhaps. What great musician has ever yet been able to make an effective will leaving his skill as a bequest to his son? The only way that a son can acquire the knowledge and the skill that his father had or knowledge and skill like unto it, is to do as his father did by effort and by sacrifice, and then the skill so found is his. We can't give these things away, but thanks be unto God we can help one another. We can show those who would become possessors of the testimony such as we have, just how and where to get one for themselves; we can help them. No man can convert another, but it is given unto man by earnest effort to put others on the road to conversion, to lead them along in part, and to show them how they may obtain that priceless knowledge direct from the divine source. There shall be no adulteration. There shall be no mixture with base metal. It shall come as the pure gold from the mint, bearing the eternal stamp.

Some who have read that splendid parable of the Christ, known as the parable of the ten virgins, have dwelt upon the fact that

when the unwise virgins found themselves in need, for their lamps were going out, they applied to the wiser ones who had brought an extra supply in the little vessels attached to their lamps. They said, "Give us of your oil for our lamps are going out." And the wise virgins said: "Not so, go to them that sell and buy for yourselves."

Some seem to think that part is a little blemished in the parable, and say: Oh, how much more beautiful would it be if the story had run in this wise: "And the wise virgins opened their vessels of oil and gave unto their unwise sisters." The sequel would have been written: "And lo and behold there was not oil enough for them all, so all the lamps went out and all ten instead of only the unwise five were shut out from the marriage feast."

The Lord wished to illustrate the principle, that in the great day of test, in the day when the cry shall go forth: "Behold the bridegroom cometh, go ye out to meet him," everyone will have to depend upon his supply of oil. He will not be able to borrow. And there are wise virgins and unwise ones to-day, both male and female. Some of them are going along with their little lamps burning, with just enough oil to keep up a flicker, just enough to make them appear respectable, but with no reserve supply, just enough, and no more. Then there comes a gust of false doctrine and that ill-fed flame goes out, and only a smoky, charred wick remains. I know I have laid myself liable to criticism. We have outlived the days of oil, and the wick, haven't we? We rejoice to-day in more efficient means of illumination. You say that is too old an incident to serve for effective comparison. Then, watch your electric lights, and see that the circuit is kept in order. A loose connection you know, a greasy wire or resistence thrown into the course of the current may deflect it, and instead of giving you light as you wished, it may be the means of setting fire to your house and destroying it. It is only by compliance with the laws of electricity that we can make that wondrous form of energy do our bidding and serve us.

I was once talking with a man of intelligence, a literary man whose name is well known, and he asked me a question among others, as to what the secret is pertaining to this Church that gives it its strength and its vitality. He had read and studied, and he confided in me that he knew there must be something, some secret about it, "or else," said he, "you would not have prospered as you have done under persecution and trouble. The Church could not have developed as it has developed were there not some power at work which most of us do not see. Now is there such a secret?" I said: "Indeed there is." "And will you tell me what it is?" "I will; but secrets you know are only imparted on conditon. You know that is the case." So I said to him: "I will tell you the secret on one condition, and that condition is that you will retell it again and again, whenever you

have the chance. Tell it to as many people as you can; tell it through the medium of your pen as well as by your tongue. Spread it abroad. I will tell you the secret if you will agree to do that." "Well," he said, "I will." I said to him: "The great secret you are after is this: Every member of the Church of Jesus Christ of Latter-day Saints who bears the name, possesses an individual testimony and assurance, that is beyond all question and doubt, that this is the Church of Jesus Christ; that Jesus Christ is the one and only Savior and Redeemer of the race, that Joseph Smith, whose name is known for evil as well as for good, was in very truth a prophet of the living God. They know it. Go ask them, they will answer you."

And that fact of individual possession gives stability to the Church. What if I should fall into transgression—may the Lord forbid—but what if I should commit heinous sin, defile myself or suffer myself to be defiled, and be no longer worthy of acceptance in the eyes of God. What if I should fall. That ought not to carry down my neighbor who stands by my side because his testimony is not bound up in mine. He has one of his own, and if he does not sin his testimony will not fail him. It will bear him up. He would grieve over my fall, for he is my neighbor and I am his, and we respect each other. He would be sorry for me as I would be for him, if he were the one to fall, but his fall would not rob me of the knowledge that is mine, and my fall would not deprive him of that testimony which to him is dearer than life.

I have asked many who are not of us if they really know that the religious affiliations they have really constitute membership in the Church of Jesus Christ. I don't recall an instance in which there has been an unqualified answer in the affirmative. There are those who say that we have simply persuaded ourselves that we know these things. If so, great is the power of persuasion. As persuasion may it ever endure, because the results of this knowledge are good.

Look around and see; what have we for the world to gaze upon as the result of the work that has been accomplished through the power given by possession of individual testimony? What have we? Why we have a Church that embodies the very power of God to administer in the ordinances that are essential to salvation, a Church that is devoted to the achievement of salvation, and permit me to say, temporal salvation as well as spiritual; a Church whose doctrines tell men that they should face the problems of the present, that they should attend to the duties of this material world, that they should give heed to their work, and work with their heart and soul to the accomplishment of better things and the doing of their best, even in the line of what we call every-day work. The Church has given to its people, or the Lord has given through the Church unto the people, some knowledge concerning the life that is to come, and some know-

ledge of the life we led before we came into the flesh. The Lord has given unto us the knowledge that we are his children, that when the Savior taught his disciples how to pray, he was not indulging in empty words and mere verbiage when he said that they and we should address our prayers to our Father—our Father, we take that literally. He is the Father of our spirits in the true sense. We are his children, and we are here upon the earth with a definite purpose—the purpose of gaining the experience without which the eternal progression which he has in mind and in store for us would not be possible.

This individual testimony should be sacred to its possessor, though he should not keep the knowledge of it to himself, but rather invite others to come and be partakers, even as he has been a partaker of these greatest of blessings. I know! I know that Jesus is in very truth the Savior and that his name is the only name given under heaven by which men may be saved. In spite of our sure knowledge there are some people who say that we are not Christians.

Not Christians! We accept Christ in all literalness without any reservation, as the Son of the living God in the flesh and the Son of God in the spirit. I know that he established his Church upon that rock of revelation, as he declared he would, to Peter, and that the apostles of old strove to build it up. But the forces of apostasy were at work, and the Church of Jesus Christ was for a season taken from the earth. I know that in accordance with ancient prediction that same Gospel has been restored to the earth again, even as the prophet said, through communication from the heavens; that Joseph Smith was the one through whom the opening of the dispensation of the fullness of times was accomplished. I know it and you know it, most of you, and those who do not may have that knowledge for themselves, if they will but seek after it.

May the Lord sanctify our efforts toward obtaining that knowledge, without with we cannot be saved. It is ignorance of these eternal principles that will debar man from entering into the place were God dwells. He cannot go there ignorant, and therefore should he seek knowledge, wisdom, that shall come not through the uninspired efforts of man, but by the revelation of the truth from God himself. I say, may he sanctify our efforts in the attainment of this knowledge, beyond all price to us! And to this end I pray, in the name of Jesus Christ. Amen.

ANGER, EXPENSIVE LUXURY.

Rage is expensive. A Vermont man found this out after having his fling with a telephone instrument which would not raise Central. He tore the machine from the wall and carried it in his motor car to the central office, where he hurled it through a win-

dow pane. In the end he had to pay for the damage he had done, and he was fined $25 for breaking the peace. His loss was greater than that, really, for he did damage to his mind and his body which ten times $25 would not cover. . . . Anger, and particularly anger over trifles like telephone messages, is futile. Foaming at the mouth never brought quick action. This rage over petty things harms the man who indulges in it, and the persons around him. These bursts of passion break up homes. They wreck business enterprises. They strike at good manners, which are the base of human comity. Without such senseless exhibitions of bad temper there would be fewer failures, divorces and wars.—*New York Herald.*

TRUE HEROISM.

LET others write of battles fought
On bloody, ghastly fields.
Where honors greet the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself and wins.

He is a hero, staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might
Undaunted, undismayed—
The bravest man that drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle, to o'ercome
An enemy who marcheth not
With banner, plume, and drum—
A foe forever lurking nigh,
With silent stealthy tread,
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free!
He may not wear a hero's crown,
Nor fill a hero's grave;
But truth will place his name among
The bravest of the brave.

—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, DECEMBER 28, 1922.

EDITORIAL:

WHY THEY ARE HERE.

RECENTLY several missionaries about to land in Liverpool were interviewed by a reporter of a daily newspaper. Undoubtedly from the questions he asked his mind was biased, perhaps not so much against them as against the Church they represent. His attitude of mind is the inevitable result of reading the falsehoods and vindictive misrepresentations that have found, recently, such general circulation among the British public.

A complete answer to the most important question he asked should be a sufficient refutation of the spurious charges made against our missionaries, whose motives have been, and are, grossly misunderstood, particularly by the uninformed. It was this:

"If you aren't here to entice young girls to go to Utah, why are you here?"

In the first place it should be definitely understood that every missionary of the Church of Jesus Christ of Latter-day Saints is here with the consent and approval of the United States Government. He is here, also, with the approval of the British Government. The right to visit Great Britain he obtained before he left the United States. This right was again acknowledged by a representative of the British Government before he set foot upon English soil. Thus, he is here not only with the cognizance, but with the approval of the two greatest nations in the world. It is inconceivable that either of these Governments would permit a disloyal and wicked man in one instance to leave the country and, in the other instance to enter the country to carry on illegal and immoral practices. It should be understood, too, that the Government knows, before passports are issued, for what purpose its citizens are leaving for other lands. A grain of common sense, if our traducers possess it, and would use it, would convince them that the Elders are not here for unworthy purposes.

They are here first, to build up and strengthen the branches and organizations of the Church. Thousands of honest citizens of the British Empire, and other nations, believe with all their souls that in the Church of Jesus Christ of Latter-day Saints they have found the principles and ordinances of the Gospel authoritatively taught as they were given by the Lord our Redeemer. They

testify in all sincerity that they know this to be true. What the Church of England is, therefore, to adherents to that faith, what Catholicism is to the Catholics, the Church of Jesus Christ of Latter-day Saints is to its members. Yes, it is more, because unfortunately not a few of them are compelled to leave every earthly tie, to suffer ostracism, and to run the gauntlet of suspicious eyes and malicious frowns—their only comfort and happiness being found in their association and service in the Church. Thus it becomes dearer to them than all else besides. It is the duty, therefore, of the Elders to devote their time, their talents and ability to the strengthening of these organizations. Nor should the fact be overlooked that such branches have been organized for more than three-quarters of a century, and tens of thousands of honest folk have been affiliated with them.

Elders are here, secondly, that they might assist in allaying the prejudice that is blinding the eyes of the people who otherwise desire to be fair-minded and just. Uninformed persons, urged on by apostates from the Church, and unprincipled men and women seem to find satisfaction in spreading slander and vituperation. They rehash stories that have been proved to be lies. They chew the cud of vilification, and try to make themselves believe that they are assimilating truth. They say things, and some papers print things which pure minds would not even entertain, not to say let their lips repeat. Unfortunately there are depraved minds that feed on stories vile as crows on carrion flesh. It is through such instruments that

> "Slander,
> Whose whisper o'er the world's diameter,
> As level as the cannon to his blank,
> Transports his poison'd shot."

Missionaries are here to counteract this calumny through upright living, noble desires, and unselfish service in the interest of their fellow-men.

A third, and most important reason for their being here, is to bear witness to the divinity of Christ's mission, and to declare in all earnestness that God our Eternal Father has again spoken to man, that Jesus Christ our Saviour has again established His Church upon the earth. They are here to testify that through the divine ministration of the Father and His Son to the boy prophet, Joseph Smith, the Gospel was restored to the earth, "never to be taken again from the earth or given to another people." In the truest sense of the word, their purpose is to preach the Fatherhood of God and the Universal Brotherhood of man.

If any doubt these purposes as being the impelling motive of the missionaries let them inquire of the people with whom the Elders live; let them watch the Elders by night and by day; let them study the lives of those who accept, in sincerity, their teachings.

The very fact that they are here serving without salary or remuneration of any kind, except that which comes from God their Father, is incontrovertible evidence of their sincerity, and their willingness to spend their time and their means for the betterment of the world merits, at least, a kind word from their fellow-men.

Even though they may be denied this, and in its place be given slurs and sneers, they have the satisfaction of a clear conscience and the approval of a just and merciful God.

D. O. M.

"Voices from the Mountains" is the title of a volume of choice, inspiring poems that has just come from the *Millennial Star* press. The verses are from the gifted pen of Elder Orson F. Whitney, of the Council of the Twelve, author of "Elias—an Epic of the Ages," "Love and the Light," and other poems. Most of the poems in the present volume were composed among the author's native hills, hence the title. They embrace a variety of themes, ranging from "grave to gay, from lively to severe," and possess no small amount of pleasure for the thoughtful reader. The book is printed on good, antique paper, and is bound in full cloth. Price, four shillings and three-pence, postpaid.

MINUTES OF THE LONDON CONFERENCE.

On Sunday, the 17th inst., the London semi-annual conference was held at "Deseret," 152 High Road, South Tottenham. There were four meetings, besides a baptismal service, and all were well attended. There were present: President David O. McKay, Sister Emma Ray McKay, and Elder David W. Goddard, of the Liverpool office; President Harold H. Bennett, of the Liverpool conference; President Floyd H. Thatcher and Elder Karl W. Collett, of the Bristol conference; President Herbert Savage and all the traveling elders of the London conference.

At 9:15 a.m. a meeting of the Priesthood and officers of the auxiliary associations was held. After a few introductory remarks by President Savage, President McKay spoke on the orgainization of the Church, beginning with the First Presidency, then the quorums of the Priesthood, with their presiding officers, and after these the auxiliary associations, all working in perfect harmony, having for their aim the glory of God and the welfare of his children. The speaker told of effective service the Church had rendered during the great war. He advised all present to observe courtesy in their relations with their fellow-mortals. Courtesy, he said, is the oil which makes the machinery run without squeaking. President McKay then announced the aim of the British mission for 1923, which is that each member of the Church do his best to bring at least one soul to a knowledge of the Gospel. He

hoped the saints would keep this aim before them, and that they would sense the responsibility that rests upon them of carrying the Gospel message to their friends and neighbors.

The Sunday-school session of the conference was held at 11 a.m. After singing "Come, ye children of the Lord," the invocation was offered by President Ralph J. Pugh, of the Hammersmith branch. "Again we meet around the board" was sung with reverence and feeling, and the Sacrament was administered by Brothers James E. Bradley and William H. Bickerstaff. The following interesting program was then rendered: Sketch of the lives of Book of Mormon prophets, by members of the Holloway Branch Sunday-school; quartette, "See the mighty angel flying," by members from Portsmouth; dialogue, "The Personality of God," by two girl members of the North London branch; song, "True to the faith," members of South London Sunday-school; a brief outline of the contents of the Book of Mormon, by the second intermediate class of the North London Sunday-school; violin-mandolin selection, by Brothers Chipping and Osborn, of St. Albans; recitation, "Love one another," Sister Mary Pool, of North London branch; song, "Hail to the brightness of Zion's glad morning," by a chorus from the same branch; report of North London theological class for 1922, by Brother Stanley W. Utting.

President McKay then addressed the assembly. Said he was highly pleased with the program that had been rendered. After listening to a recital of the thirteenth Article of Faith, he told an interesting story, by which he impressed upon his hearers the necessity of their being honest and true, no matter what the cost might be.

The meeting was brought to a close by the congregation singing "Sowing," and the pronouncing of the benediction by President Samuel Bantock.

The afternoon session commenced at 2:30. The opening hymns were "Israel, Israel, God is calling," and "Count your many blessings." Elder Claude P. Heiner offered the invocation. President Savage presented the general, mission and conference authorities, all of whom were sustained by unanimous vote.

President Ralph J. Pugh reported the Hammersmith branch, the members of which he said are true to the faith. He testified that he had a knowledge that "Mormonism" is the Gospel of Christ. President Alfred Willmott reported the Holloway branch in good condition, and said that successful cottage meetings are being held regularly. President William J. Jolliffe said that the success which is attending the St. Albans branch is due to a great extent to the faithfulness of its members. Similar reports were given by President Samuel Bantock, of the Stratford branch, and by President Arthur Gear, of the Gravesend branch.

Elder Charles H. Last, who had been honorably released to return home, said he had greatly enjoyed his labors in the mis-

sion field. He loved the country which gave him birth and also its people, notwithstanding the fact that many of them had treated him unkindly. Elder Gomer O. Thomas, who had also been honorably released, spoke concerning the attitude of the world toward new revelation. For proclaiming this principle the saints have suffered much persecution; but persecution cannot destroy truth. Elder Collett said a man had told him recently that he is too positive in his statements concerning "Mormonism." Positiveness springs from an assurance that one is right. The former-day saints were positive because they knew that they spoke the truth. It is the same with the Latter-day Saints. There is but one plan of salvation, he declared. It is the Gospel that was taught by Christ and his apostles and that is being preached to-day by the elders of Israel. Elder Goddard said the reason there are few converts to the Gospel is because there are few who are earnestly seeking it. While the Gospel does not give promise of earthly riches and honor, it does give to the faithful the assurance of glory, immortality and eternal lives. Much of the knowledge we acquire in this life will be of no use to us in the life to come; but the knowledge we gain concerning God and his divine laws and purposes will be of everlasting benefit to us. A violin-mandolin selection was pleasingly rendered by Brothers Chipping and Osborn.

President McKay prefaced his remarks with a reference to the Apostle Paul, who, he said, went to Rome to appeal to Cæsar for justice. During a recent visit which he, Elder McKay, had made to the catacombs there, he was reminded that the early Christians had sought refuge in them when they were being hounded to death by their enemies. He revered the memory of those who had suffered for the testimony of Jesus. The saints, he said, need not be concerned about what their enemies say concerning them. God, not man, is their judge, and to order their lives according to his divine will should be their chief aim in life. Urged the saints to seek always for unity—the unity for which Christ prayed when he said, "Keep them one, Father, as Thou and I are one." Exhorted his hearers not to look for flaws as they go through life, but for the good, the beautiful and true.

After singing "God speed the right," the benediction was pronounced by Brother Ernest W. Osborn.

The evening service commenced at 6:30, at which time the large hall was filled with people, among them many strangers and investigators. "Come, come, ye saints" and "The happy day has rolled on" were sung by the congregation. Elder Wilford G. Edling offered the invocation.

President Floyd H. Thatcher gave a brief report of missionary work in the Bristol conference, where, he said, a number of converts were anxious to be baptized but who could not because a font could not be hired for the purpose. A certain minister had

announced that the font in his church could be used by any religious body except the "Mormons." When he heard this he was reminded of what Christ had said to his disciples: "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you." The speaker bore a strong testimony concerning the Lord's latter-day work.

President Harold H. Bennett said that "Mormonism" is the leaven that is to leaven the world. The leaven is working; the influence of the Gospel is spreading. Ministers of certain churches are teaching the law of tithing to their congregations, and representatives of a certain denomination had been sent to Salt Lake City to study the workings of that divine law among the Latter-day Saints. The spirit of Elijah is resting upon many people who are not members of the Church and inspiring them to gather genealogies. These things point to the time that was spoken of by the prophet when the knowledge of the Lord shall cover the earth as the waters cover the sea.

President McKay was the next speaker. He said he brought to the saints of the London conference the love and good wishes of their former president, James Gunn McKay. In a canyon not far from his home in Utah there is, he said, an artificial waterfall, and people as they pass stop and look on it with admiration. All that many of them see is just a volume of water falling down the mountain side. They do not follow it to the valley below, where its power is utilized in generating electricity by which a city is lighted. It is the same with "Mormonism." All that the great majority of people can see in it is polygamy, the practice of which was abandoned many years ago. They do not recognize in the "Mormon" Church the great spiritual force that has influenced and is still influencing the lives of thousands of men and women. The speaker told of the system of ward teaching in the Church, of the splendid work of the Relief Societies, and of the principle of fasting that is observed by the Latter-day Saints. By a special fast on the part of the saints one hundred and ten thousand dollars had been raised for starving Armenians and others. If the Chinese nation had observed this principle it would have saved the country from famine. "Mormonism" teaches that pure religion and undefiled is to visit the widow and fatherless in their affliction, and to keep oneself unspotted from the world. President McKay concluded his address by invoking the blessings of the Lord upon all present.

President Savage, in a few concluding remarks, told of blessings which the Latter-day Saints enjoy because of their faith in the Gospel of Jesus Christ. In accepting "Mormonism" they had not been deceived; it is the world that is deceived. Advised the members of the Church to take the spirit of the conference with them and to let it influence their lives.

"Joseph the Seer" was spiritedly sung by Brother Andre Anastasiou, after which the congregation sang "We thank Thee, O God, for a Prophet," and the benediction was pronounced by Brother John Walsh.

HORACE W. SHURTLEFF, Clerk.

THE NECESSITY OF FAITH.

KARL P. WEILER.

I RECENTLY had an experience which led me to see the necessity of belief or faith. I engaged in conversation with a doctor, with whom I discussed the Gospel as taught by the Latter-day Saints. His chief reason for not accepting our faith, or that of any of the other religious bodies is because, he says, the truth of it has not been proven to him. He feels that it ought to be proven by the same rule which proves that two and two make four. He does not believe the Bible to be the word of God, nor does he believe that Christ is the Son of God. He believes that he was a wise man, a great teacher, but not a divine personage. When asked: "Why do you not believe in the divinity of Christ?" he answered: "Because it has not been proven to me." I do not believe that he has ever put forth an effort to find out the truth of these things.

If all men were to adopt the same attitude that this man has taken toward religion, progress would automatically stop; for such an attitude means stagnation. In order to make headway we must of necessity have faith. I asked the gentleman if before he undertook to master the profession in which he is now engaged, he required that some one convince him that he would become proficient in it; that he would be a successful doctor of dentistry. No, all that he had was faith or confidence in himself. He had attained his present position by the application of that faith or confidence.

Personally I cannot see any difference between the attainment of an end in a profession and the attainment of a knowledge of God. The underlying principle is the same in both cases. In order to prove this I cited such instances as Columbus and Edison. Did Columbus have to be convinced that there was a new world before he set out on his memorable voyage? Did Edison require proof that he could store electricity in a box and cause it to do his bidding instantaneously before attempting to do such a thing? No, they did not. Why, then, should a man insist on being convinced of the truth of the Gospel before he puts forth an effort to find out whether it be true or false?

I contend that the first step towards the attainment of any objective is belief or faith, rather than a desire for absolute proof that we will succeed. It is so with everything of a worldly nature,

and so it is with the things of God. Well did the author of the epistle to the Hebrews put it when he said: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

FROM THE MISSION FIELD.

Transfer.—Elder Lyle A. Riggs has been transferred from the Hull conference to labor as a missionary in the Liverpool conference.

Relief Society Bazaar and Concert.—Saturday evening, the 16th inst., a bazaar and concert was held at "Deseret," under the anspices of the North London Branch Relief Society. There was a large attendance of saints and friends. The bazaar, which was liberally patronized, was opened by Elder John Walsh. The concert was equally successful. The audience was delighted with the splendid program, each number of which was ably rendered.

Meetings of Traveling Elders.—The traveling elders of the Nottingham conference held a special fast meeting, Saturday morning, the 2nd inst., at Nottingham. There were in attendance: President Joseph E. Wright, Sister Katherine G. Wright, Elders A. Walter Stevenson, J. Max Toolson, William Hunt, Joseph H. Valentine, George S. Taylor, William M. Oswald, Fred D. Maughan and Elbert R. Curtis. Matters pertaining to missionary work were discussed. In the afternoon the monthly Priesthood meeting convened at Hucknall. Reports were given by the presidents of the respective branches and valuable instruction was imparted by President Wright. Faith was the subject of two short talks by Elders Oswald and Maughan, followed by an address on the eighth Article of Faith, by Elder Valentine. The evening was spent in a social gathering.

Arrivals and Appointments.—The following-named missionaries arrived in Liverpool, Wednesday afternoon, the 20th inst., per s.s. *Montcalm*. For the Swiss and German mission: Scott P. Horsley and Lewis H. Hunsaker, Brigham City, Utah; Leslie J. Christensen, Ogden, Utah; David O. Thurman, Otto Carl Andra, George D. Pendleton and Joseph Sartor, Salt Lake City; Carl Trost, Rexburg, Idaho. For the Netherlands mission: George D. Cushing, Marcus J. Hampton, and Kenneth W. Madson, all of Salt Lake City. For the South African mission: Chester A. Engstrom, Huntsville, Utah; Leonard N. Judkins and Wilford D. Harris, Ogden, Utah. For the British mission: Floyd A. Bailey, Ogden, Utah, appointed to labor in the Norwich conference; Marcellus R. Clark, Grantsville, Utah, the Birmingham conference; Fredrick

P. Jones, Monticello, Utah, the Welsh conference; Wallace R. Budge, Ogden, Utah, the Liverpool conference.

Baptisms.—Saturday afternoon, the 2nd inst., Elder Melvin T. King, of the Hull conference, conducted a baptismal service in the Latter-day Saints' chapel at Sheffield. A short talk on baptism was given by President J. W. Ernest Tomlinson, of the Sheffield conference, after which ten candidates were baptized by Elder Marion Rogers. They were afterwards confirmed by President Tomlinson, Elders King, Rose, Rogers, Burton, Giles and Smith.

On Sunday, the 17th inst., a baptismal service, conducted by President Herbert Savage, was held at "Deseret," South Tottenham, London conference. After prayer by Elder Jeter L. Shepherd, and a short talk on baptism by Elder Claude P. Heiner, two candidates were baptized by Elder Horace W. Shurtleff. A confirmation service was held later, at which the new converts were confirmed by President Savage and Elder Shurtleff.

Branch Conference.—On Sunday, the 3rd inst., the Nuneaton branch of the Birmingham conference held an enjoyable conference at the home of Sister Miriam Williams, 73 Stanley Road, Nuneaton. A Priesthood meeting was held at 11 a.m. Reports were given by President William Seckington and First Counselor Henry Hartopp, after which timely counsel was imparted by President Edgar W. Jeffery and Elder J. Elden Brown. At 3 p.m. a Sunday-school session was held, Superintendent Thomas W. Nightingale in charge. An interesting program was rendered. The principal meeting of the conference was held at 6 p.m., the house being filled to its capacity with saints and investigators. President Seckington presided. The invocation was offered by Elder Earl N. Palfreyman; a sacred solo was pleasingly sung by Sister Emma Seckington, and Gospel addresses were delivered by Elder George C. Wareing, Elder Frances R. Kirkham, President George E. Hunter, of the Coventry branch, and President Edgar W. Jeffery.

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